1: Honigmann E-6 (1963-1965) 1949 9Q12 Nelson 9Q12

under the progress of a boat in rough water, the hand dips up and down as the arm is slowly moved from one side of the speaker's body to the other. Shooting of a gun is illustrated by holding the left hand close to the speaker's face, the fingers close together touching the thumb. The other arm is outstretched, the fingers held in the same position and directly in line with the left hand. When the speaker mentions the gun being fired, he spreads out the fingers of both hands in a quick, flaring movement.

An obscene sign frequently demonstrated by boys and sometimes by girls is made by clenching the fists with the thumb inserted under the index finger. This signifies coitus. A dancing hand pressing is often used as an erotic overture. A number of conventionalized gestures are used in the gambling game, including the indication of number by moving the corresponding number of fingers. Other signs include shaking the head up or down to affirm or from side to side to express negation. The arms are used to express size. The left arm is extended out, palm sideways, and the outstretched with the right hand being placed at a right angle to the appropriate point. The point where the index finger joins the palm is marked off to indicate small size; the inside of the elbow or close to the shoulder are points marked off to show larger dimensions. To indicate height, the arm is outstretched palm sideways, the thumb slightly raised and the fingers close together. Height is indicated by the forward portion of the hand. Hedging may sometimes be used for communication as for an angle, to demand silence.

Knowledge the Cuba possessed no writing. The syllabaries introduced somewhere in the Athapaskan area by Catholic and Protestant missionaries were not developed in the Canada. Traders took the game to teach a few individuals to read and write simple words, but only a dozen or so Indian men can become and few then held a dozen women. Today most children of from seven to fifteen receive a few weeks of instruction in writing and reading with women in the Catholic mission school. Adults set a high value on literacy and many parents oppose the more than their children seem them children so that they will be able to write simple messages to the workers, near hills, and otherwise help the older generation adjust to modern conditions. Young children do not often share these attitudes, but some young men, like Vicki, spend several hours a week laboriously trying to learn to write words and elaborate sentences. Several times Vicki asked the ethnographer for lists of familiar words such as the terms for commodities, and place names, and model phrases ("I am going hunting.") which he could copy when the need arose.

Bright journals, often little more than calendars marking off the passage of the days and months, are kept by several young men. They contain brief accounts of outstanding events [illegible] of visitors, hunting data, departure from the trading post, etc.). Sometimes the Indian forgets to enter a day in his journal and then has mistake a entry. Excerpts from the journal kept by Harry Lang in 1940 are given below; the original spelling and punctuation are preserved. Bracketed words are the ethnographer's.

Aug. 1-At 1940 Went to Lower Post, pm.
Aug. 2-At 1940 Went from Lower Post
Aug. 3-At 1940 We [Did] there. We camp
Aug. 4-At 1940 Went camp at Dease River
Aug. 5-At 1940 We go there upon [Old Hare] Creek.

[blurred] gradual, but by six the child is already able to come out on more equal terms with those [blurred] with. Children begin school themselves at about these years of age.

[blurred] often a week to give a child an instruction, and when people really discuss sexual [blurred] matters, children are limited to the information which they may acquire about the subject. Sexual prohibitions are explained adequately and with many explanations, so that the general feeling attitude toward sex is something highly governed and restricted; sexual [blurred] to be more correct. On the other hand, some awareness of sexuality may be gained when a child listens to the sexual conquests of adolescents and unmarried young people, who engage in sexual [blurred] and sometimes make themes or references without regard for the presence of young ones. Since parents and children sleep in the same dwelling room, it is likely that children are early exposed to sexual activities, the meaning of which is not explained. When adults are considered there is also a reluctance of sexual values from which youngsters are not protected. A sense of modesty begins to be inculcated in the child when he is three or four years old, and children of that age will not urinate or defecate in the presence of other people. Even the mother she reserves child of any indecent exposure in a public place.

[blurred] Boys often a solidarity or identity made to avoidance behaviour in pain, fatigue, and [blurred] cold. Young children of five and six are often required to walk up to fifteen miles with parents who are bound for a very long or harrowing place. Where absences are seldom regarded as an excuse for disturbing such journeys. In winter some parents (mostly when to older child) are to try to keep the hands warm of the new but to get used to having the fingers "cold fingers." In their way, it is explained, they will become better able to withstand cold. Children are also warned of the dangers present in the environment when the temperature is very low (for example they are taught that a sock temperature the face fingers or mouth does some much metal).

● [blurred] With regard to formal education, most of the parents are ready to send their children to western schools and, at least in early years, try to make as such arrangements. School age is not valued for opportunities which it opens for the child, but rather for the advantages it offers parents. Commenting on his grandson's education, Peter (an oppressed Eskimo) [blurred] when he said: "We have two kid [blurred] it now like. Learn something, be good for me that way." The school in Lower Post follows a basically progress of instruction. Covering and reading [blurred] a functional place in the curriculum, which also emphasis a much religion, values of obedience and hard work, and even includes the teaching of French and English language.

To sum the reasons, a comparative work, the Indian Affairs Branch, sent eight children ranging from five to twelve years old to a Catholic boarding school at Grouard, Alberta, two miles south of Lower Post. Here they will receive nine years of education. Heretofore such formal education has been limited to one or two months going to the nearest boarding school at Lion, on the Pacific Coast.[1] The rules of such short term education is of course, learned. Richard Fox and Harry Long, who were both educated in boarding schools, are capable of simple writing with poor spelling. In Harry, education also contributed to some dissatisfactions with the limited opportunities of Lower Post.

[blurred] Where young children, from five or eight, receive voluntarily little supervision or spec-

[1] The school was built with Government funds and is eligible to open the County. For income of Peter Baptiste (read, 1970).

Forty-Mile we met one white man, Frank Pace and somebody they called Pleasure. From there we learned of the plane landing at Lower Post. I thought they were talking about a carpenter's plane. We headed for the post and built a raft to cross the Dalton River. I was their guide. In the evening we got to Lower Post. Two days here but left me to go outside.

Afterwards I saw a plane come in. There was a big noise. I didn't know where the noise came from. Then the Hudson's Bay boat arrived with Father Allard. He baptized us all. I couldn't understand why he poured water on our heads. Then was when he took me out with an attack. I don't remember how old I was - maybe eleven fourteen.

On the way to school we reached McDame Creek. I wasn't scared. My sister and two other girls were going to school with me. They were crying, but I laughed and told them that we wouldn't be back again. When we left McDame, Father Allard went ahead. Once the small boat in which we were travelling almost upset. Father Allard put us on the Hudson's Bay boat. After we left McDame, the boat with Father Allard and Simon Charlie upset. It was night and we were sleeping when we heard somebody yelling down the river. Big George was captain. He told me later: "Go up and see what happened." Simon Charlie still does that everything had been lost, dear but no blankets and no provision. They walked down to meet us and the men gave Father Allard's men and blankets. I moved to my dear.

After moving out the following morning we found half of the power's width. We pulled up the boat and took the Stewart. At Dease Crossing the boat left us and returned from Telegraph Creek, took us to the head of Dease Lake. We were there a long time. Father Allard said: "Everything coming." I didn't know what he meant. Then I saw a moving out of the bush. I thought it was a big moose. We got on that moose and I could see enough. My sister was all right and so were the other girls. When we got to Telegraph Creek, it looked good to me. They looked us there and I got an ice cream. After moving for the time, we finally moved down the Stikine River. This was the Barrington boat and, right close to Wrangell, Barrington said: "You tell Father Allard that you would ask moose." I didn't know what he was talking about.

In Wrangell we stayed with Mike Jones to wait for the big boat. Father took us to a farmer's camp for a week. Then we got a good supper. After eating I went outside to walk around. Then I saw the darkness. As far as I knew, they were with darkness. I started to shout around, crying to kill them, but I couldn't kill you. Father came out to look and explained that those people weren't darkness. That frightened me, but the farmer had a good heart and said: "We know I know everything yourself."

Now I see a big boat coming in. They told me: "That's the boat you're going to get on." Then I thought a big wheel was coming. Father took us down to the boat at night. I hardly knew I was on a boat when it started to move. We were in Prince Rupert and saw many things. Then we stayed the days or two days and then the main came to take us to Alberni.

It was morning when we reached the wharf. Father took you out to bed to a small room. The next morning they told us they would give us breakfast. They asked me my name and I told them it was Alberta. The other two girls were called Gabriel and Mary. I kept wondering why those women kept that white thing around their face. The nun spoke the same thing, and the following morning Sister Gabriel died. Then only Mary and I were left, but the nun women then brought Rita from, Jimmy Lord, Joe Charlie, and Jimmy

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[19]

Charlie. I had two friends then, but still I didn't like the c
One word I understood. "Harry up!" That's all. Later the
Jones, to school and the next summer I started back home.

When I got back to Lower Post I was sorry to see Pedro
I went to a fair spring and sold one to my cousin. Harry
me with my mother, and Harry was married to my aunt.
lived with anybody trying to make my living. I didn't con
I made a little money. I spent a right smart. Every summe
Father Albert would see me. He was going to take me out
summer that I was supposed to go. We lived across the Liard
there until Harry looked me out. Then I stopped with Ed
with Chief Jones for a while, but he got married and the
got married me and went up the river. In 1939 I went
back again to stay and I've been here ever since.

Sometimes in the winter I work for them all. I make get
I used to be lucky for moose. Every time I went out I got
moose. I don't worry for myself when the grub runs ou
ain't for them moose. I don't think I could say boy to go
much finger myself.

The Fisherman Loses Cheechi

Harry showed a long time before giving his life story to
him the ethnographer's departure. Throughout our visit
Harry made exaggerated gestures of generosity, giving fish
and bidden remembrances by means of which he refused pay
insisted the ethnographer accept "good wood" about fifty
contained in quarter-cord bundles and shaped like wedges
up to weight to have them and many thanks Harry. Sev
ethnographer he began to show his versatility. He is also expert
at his skill. Harry was old game.

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Harry is extremely proud of his relations with Governor
general. Beneath his picture of the ethnographer and of
was a cartoon of Hamilton. Usually this is directed toward
other amusement, to spite of "something" himself, who
about "Ukrainian Bourgeoisie", and mumbled to others
gains this explanations from reading current magazines in
increased as time progresses, his appreciation without his
has always remained under a cloak of ingratitude. He
to have. Then he and he would wrestle himself in an effort
to dislike the ethnographer if he knew was superior. He encouraged
to worship and his theme when He then started to reprimand
this episode the hostilities was dropped, and Harry began to
take his hand. He condescended to apologize for certain

, the room. I couldn't understand them.
he they brought River Joe's daughter,
ame.

Father Albert knew me. That summer
Harry took me back to Lower Post to
aunt, Mildred, this time. For a while I
t care much about trapping. Whenever
summer, when he came to Lower Post,
e not again, but he drowned the very
e Liard River for a while and I stopped
th Edward Prince. After that I went
ol that left me alone again. In 1938 I
went down to Nine-Mile but I came

e pie and fancy cake. I like to do that.
I get my game. Now I'm not so lucky
me not lost a bottom the children. I
to go to school. It's too far away. I'll

ory and finally did so only the day be-
away in his father-in-law's settlement,
ng the ethnographer guess, fish, skins,
payment. He said, frankly, that he
e him when we were sociable. When
never mentioned his wife. Two years
ly, but the latter refused to have him
appeared to have made sexual advances

various soldiers and correspondents with
of all things American, there often
heard Harry himself. On one occasion,
asked the ethnographer if he knew
a woman with a crossbow. Harry
and comic books. On intermittent
the ethnographer became more direct
to "please" us by offering us
drink. Finally he demonstrated
around the ethnographer but wavered
and pull him away. In a
to apologize profusely for having
and then began to ebullate